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Of the Church · By the Church · For the Church

# Luther League Review

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## A Thought for 1905

Another year is ended, the books are closed; what these will show is with Him, who knoweth all things. Whether we have been faithful, or have failed in our duty, He alone decides. What of 1905? May it be one of blessing in our work, and this our resolve: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Oh, empty us of self, the world and sin
And then in all thy fullness enter in,
Take full possession, Lord, and let each thought
Into obedience unto Thee be brought;
Thine is the power, and thine the will, that
We be wholly sanctified, O Lord, to Thee."

God has a plan and a place for every life, therefore let each take as our motto for the new year "Service," consecrated to the Master, wherever our lot is cast, assured that "I can do all things through Christ which strengthen me."

Wm. C. Stoever, President.
Luther League of America.

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# Luther League Review

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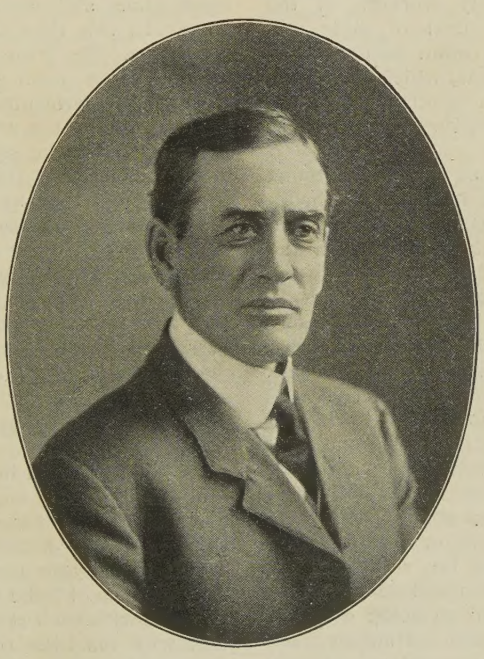
Of the Church—By the Church—For the Church

Luther League Review

# A Lutheran Governor

By Rev. Charles L. Fry

ONE of the most gratifying results of the election last November, which ought to be pleasing to our young Lutherans, is the election of a Lutheran Governor of Minnesota. Those of us who were privileged to attend the National Convention at St. Paul three years ago remember the splendid speech of welcome given by Governor Van Sandt and the nice things he had to say about the Lutherans. Now Minnesota has a Lutheran Governor, and his name is John A. Johnson.



JOHN A. JOHNSON,
Governor of Minnesota.

An interesting story is told of the campaign previous to his election. A few days before the election some of his political enemies sought to injure his standing with the people by circulating literature about him, saying that he was the son of a washwoman. They thought the people wouldn't vote for a fellow like that. Then a certain political writer investigated the matter, and published the truth concerning John A. Johnson's life. He told how he was born of lowly Swedish parents, and how while yet a mere child he was forced to toil for his living. His mother was not strong, and the family was large, but John went to work, and though only 14 years of age, he stayed by his mother and the rest of the family and supported them. He went to school when he could, and never could go very long at a time. But nothing on earth can prevent a boy like that from rising. Step by step he fought his way upward, until finally he was nominated for the highest office that the people of the State could give him. Then his political enemies made a great mistake. They began to taunt him about having had a washwoman for a mother. They forgot that the world admires and honors the lad who had the pluck and the grit to rise above all discouragements and master his circumstances. They forgot that God had made a promise to the boy who loves his mother and stands by her through thick and thin. They forgot Franklin, and Jackson, and Lincoln, and Garfield. Yes, they *forgot*, and John A. Johnson was elected Governor of Minnesota by 10,000 majority, in spite of the fact that he was a Democrat, and that the State of Minnesota gave Mr. Roosevelt more than 100,000 majority. That means that more than 60,000 people who otherwise voted the Republican ticket, scratched the name of the Republican nominee for Governor off their tickets in order to vote for the son of a washwoman. Why did they do it? Because they loved the man who as a boy loved and loyally supported his mother. The good Book says:

"Honor thy father and thy mother, which is the first commandment with promise: that it may be well with thee and thou mayest live long on the earth." And so it has been "well" with John A. Johnson. And, no matter what party he belongs to, we all rejoice. Having a washwoman for a mother is no disgrace; refusing to honor your mother is a disgrace. When this good Lutheran, who is now Governor of a great State, was a boy in the catechetical class, he got deep into his heart the meaning of the Fourth Commandment: "We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love and esteem them."

Yours, proud of our new Lutheran Governor, CHARLES L. FRY.

# Our New Year Resolutions

BY I. SEARLES RUNYON

ONE of the New Year resolutions ought to be, "My work in the Church this year shall be more effective than it was last year." This resolution need not mean a greater outlay of energy or the giving of any more time to the work than was given last year. It may really mean a saving of both time and energy. Many workers in the Church spend a great deal of time and strength which do not count, because they spend them on experiments, which have been tried over and over again by other people and as often discarded because they are useless or inferior.

Especially is this true of workers in young people's societies. Even in Sunday schools, old as the Sunday school idea is, and familiar to all church workers as its plan and methods ought to be, there are many useless and faulty experiments tried. But in young people's societies, which are of more recent origin, this practice of experimenting is much more general than in Sunday schools, or in any other branch of church activity.

The reason for this is not hard to find, of course. When a thing is new some one must try new plans and methods. The right ones can be discovered by that means only. But after the ground has been gone over by hundreds of people, the wrong or inferior ideas cast aside by them, and the right and superior ones carefully tested and adopted, why should other people keep on going over the same ground, wasting time and energy making these discoveries for themselves? A small fraction of this time and energy given to the study of other workers' ideas would enable the beginners to begin with their work where others have arrived only through months and perhaps years of work and study.

This is precisely the mistake that many young people are making. They do not take the time to post themselves about the Luther League before they attempt to work in it. This is conclusively shown by the fact that a very small proportion of the enrolled League members read the REVIEW. Many never even see it.

The Luther League has passed the experimental stage. Many ministers and many laymen who know the Lutheran Church's needs have been studying the problem of the Young People's Society, and working it out by various plans and processes for 15 years or more. In this time they must have learned something. The fruit of their experience and thought is set down month by month in the REVIEW. It permeates the pages from cover to cover. Even the news columns are full of it. Why not make your work in the League more "effective" this year by studiously reading what they have to say?

But many who are most in need of this suggestion will never see it unless the workers who do read it help them to see it. To pass it on to a fellow-worker would be doing him a real favor, and might result in doubling his efficiency.

### A Dream

A young woman in England had a dream. She was in heaven and an angel was showing her about. They came to a magnificent mansion, and she asked: "Whose is this?" "That is for your gardener," was the reply. "My gardener!" she exclaimed. "What can he want with such grandeur; he is quite content with his little cottage down on earth." The angel replied: "He sent up the material and it had to be used." Presently they stood before a tiny structure. "And whose is this?" she inquired. "That is yours," was the answer. "I live in a home like that when I had such a beautiful mansion below!" she replied in astonishment and sorrow. The angel answered: "We have to do the best we can with the material sent up." The dreamer awoke; she felt God had spoken to her. Her life was changed. From that day she began to build for eternity.—*Selected.*

# "How Emmanuel's Changed Its Mind"

By Emma Gerberding Lippard

IT was a clear, cool evening in early spring. Blossoms had begun to blow and yet there was a wintry tinge to the night air, and the many stars glittered with a frosty radiance.

The old minister shivered as he buttoned his coat more closely. The change from the warmth of his study to this frosty stillness was more than he had counted upon.

The church was soon reached, however, and the old man showed marked surprise on entering to find all the pews well filled. It was a most extraordinary condition for prayer meeting night. The benign face of the pastor beamed more and more as he passed up the aisle, finding in every full pew new fuel for the flame of pride and joy which was warming his great heart. He was fairly radiant as he reached his place and turned to look once more at the unusually full house.

He was too thankfully happy to note the expression on the faces of the congregation. This extraordinary gathering in the middle of the week was certainly a direct answer to prayer. The troubled faces of some of his dearest friends and most faithful parishioners had escaped his notice. The audible titters and sneers of some of the flippant young people he had not heard. The bowed heads and shifted eyes of some of the meek but misguided brethren he had not seen. He was singing his silent "Te Deum," pouring out from a full heart his thanks and praise to the God who had done unto him great things.

As he arose to announce the first hymn the door was opened, letting in a chill blast of evening air, but the old minister did not notice it. He had chosen "Nicea" as the only hymn that could express his grateful awe of his Father, who had manifested wonderful greatness.

"Holy, Holy, Holy, Lord God Almighty," he read, with his soul in the words. It is not often that the great song is read as it was that night at Emmanuel's.

As the pastor looked up at the close of the last verse his eyes met those of a stranger, tall, lank and very shabby. It was he who had just entered, letting in the cold, still air. For a moment both men stood still, and then the old pastor rushed down the aisle and with beaming face and hearty words grasped the stranger's hands. In a moment he was back in the pulpit, the newcomer by his side.

"It needed only this," he said, informally, to the people, "to fill my cup of joy to overflowing to-night. My friend, my boyhood's brother, who has spent 25 years on the foreign mission field, has unexpectedly walked in upon us. I am sure he will have something to say which will make us all glad we left our fires and braved the cold to meet here to-night."

There was a stir in the congregation. That it was one of dissent Mr. Carpenter did not observe. He motioned to the organist to begin, and the old church thrilled with the glory of the grand old hymn.

"Holy, Holy, Holy," sang the choir, but the congregational singing was weak. Great excitement prevailed in the pews. "You see how old and absent minded he is," whispered one and another. "Only fit for an old minister's home," sneered a flippant young man.

The fact is that great issues were pending that night in Emmanuel's Church. For some weeks past a young and brilliant young man, a student from a neighboring theological seminary, had been attending services at Emmanuel's. He was an ambitious young person, and the intelligent and appreciative congregation, the beautiful situation of the church, the financial prosperity and the general activity of the parish had greatly appealed to him. He was almost ready for ordination, and when he found himself growing popular with a certain faction of the members, when he heard the whispers of dissatisfaction concerning the old pastor, which were gradually spreading in the town, he felt a thrill of not altogether unexcusable satisfaction, and almost unconsciously began to make himself as indispensable and popular as possible. Outwardly he was most friendly toward the pastor. He always spoke well of him to the people, in a patronizing and apologetic way. Personally he did not greatly admire the man. His good qualities were not of the kind that appealed to him. He felt himself that he could please the people better in many ways. There are such young men in the staunchest of denominations, graduates of the most orthodox of seminaries.

Emmanuel's had fallen readily under his influence. Nothing had been said openly, but it was generally understood that this was the man they wanted, and that Mr. Carpenter was to be dethroned in his favor. He was to have been the speaker of this very meeting and every one had turned out to hear him. And not only that, but the deacons had decided to call the old pastor aside after the meeting and make known to him their wishes.

"It will be the kindest way," they said. "And he will surely resign after seeing the crowd the other man drew."

And now the benign old pastor had calmly and completely forgotten the existence of his

important young brother, and had asked this stranger from no one knew where to address the meeting. "And a very seedy looking person he is," thought the people.

The young theologue, however, affably refused to allow an explanation of the mistake and so the meeting went on. The stranger, seedy and shabby though he was, had a wonderfully captivating voice. And his talk was not only scholarly and charming, it was decidedly spiritual and edifying. No one could help but listen.

"Before I close, dear friends," he said, at last, "I want to congratulate you on the possession of your pastor. I cannot praise him highly enough. It is not because we are bosom friends, for I must confess that I lived near him for many years and did not half appreciate him. It was only after I got out in the world and compared him with other men I met that I knew his full value. I have been away from him for many years. Often I have turned to him for counsel and sympathy, and never has he failed to send it to me, far across the seas. Never once, when I complained to him or cried aloud the difficulties of my lot, as we missionaries are too apt to do, never once has he said, 'It is just as hard here.' He has always been utterly content, supremely happy in his work among you. I have heard only good of Emmanuel's through him. He has spoken of your faithfulness and he has proven by countless gifts to myself and my work the generosity which you have shown toward him. My mission and my native Christians owe as much if not more to Brother Carpenter as to me or any of our other workers."

This, and much more, he said; but before he was half through there was a sound of sobbing in the room. Vision upon vision was brought before the eyes of the listeners by that simple talk. Visions of the humble old man in his shabby clothes, always so kind, so unselfish, never too poor to give and give and give, though living on less salary than the young student thought he "might consider," going in and out before their living and their dead, with never a fault but that his hair was thinning and that he was "old-fashioned!"

How kindly he beamed upon them as he arose to close the meeting! With what a tender, tremulous voice did he pronounce the benediction!

Some way the glory of the young theologue had dimmed in their eyes, and they pressed eagerly forward to welcome the returned missionary, and to feel the fatherly grasp of their pastor's hand. The deacons did not call him aside, and the people did not discuss a change of pastors that evening.

"What a good crowd you have for prayer meeting," said the missionary, as he walked home in the starlight. "And from what the people said to me to-night, I find that the bond between you and them is stronger than you, in your modesty, will admit."

### Rest for the Heavy Laden

It is noble to maintain silence among our fellows respecting our burdens and griefs. It is not evidence of strength to give them to the winds. It is, on the other hand, a great mistake to withhold them from Him who has bidden us to cast them upon Him, and so indicate our trust in Him, whose mission is to lighten them. The ailment that cost the Emperor Frederick, the father of the present Emperor of Germany, his life was long and painful. He made it a rule not to speak about it outside, but patiently and quietly bore all. It was an impressive but splendid illustration of a royal nature. It meant a strength and heroism of character that abides as a blessing to the great Empire over which he lifted his imperial sceptre and then laid it down for a higher throne and crown. The same may be said of his estimable Empress-wife. She stepped in the footsteps of her royal husband, down through the same shady way of pain, and with a like silence and fortitude. Who can estimate what compensation and rest they found in the sweet invitation of the Christ—"Come unto me all ye that labor and are heavy laden, and I will give you rest"—only the more real and ample because they made Him their confidant and companion? Queen Victoria erected a monument in the Isle of Wight to Princess Elizabeth, daughter of Charles I, who was buried there. During the Commonwealth wars this lovely young soul was imprisoned in Carisbrook Castle. She was alone, parted from all her youthful companions. She wearied, the days were long, the nights were longer, until death set her free. The monument in form is a female figure, her head reclining on an open book with the invitation of the Christ cut on the marble page. One day she was found dead, her head resting on her open Bible at the words with which we began—Matthew 11:28—and from which she found, living and dying, rest for her burdened soul. More than a decade has passed since the writer gazed, uncovered, in silence, at Doré's great picture entitled "The Vale of Tears." It was suggested to the artist by the Master's invitation and his own heart's sorrow. In our own vision and mind it abides as though we had seen it but yesterday. It was the artist's last achievement and his greatest. The canvas is large, the figures many and representing every type of

(*Continued on page* 24.)

# International Conference of Lutherans

**To Be Held in the City of Philadelphia, A. D., 1907**

THE organization of a General Lutheran Conference in Europe dates back to the year 1867. A number of prominent Lutherans in Germany, among them von Zezschwitz, Luthardt, Kliefoth, Philippi, Dieckhoff and Ulhorn, held a preliminary meeting in Hanover, October 30 and 31, 1867. It was agreed that an effort should be made to effect a closer union among the members of the Lutheran Churches throughout Germany, by means of large public meetings of clergymen and laymen. A few fundamental articles were laid down, and a committee was elected with authority to issue a fraternal address, and call the first meeting at a convenient time and place. The fundamental articles on which the General Conference rests are very few and simple, consisting only of five paragraphs. The Confessions of the Lutheran Church are acknowledged as the basis for the conference and the rule for all its transactions. Every Lutheran who accepted them was entitled to active participation. In order to give permanency to the organization, a smaller conference of eight representative men from all parts of Germany was formed, and they elected an Executive Committee of nine, charged with the full management of all its affairs.

Ten meetings have thus far been held, all in Germany, with the exception of the last one, which took place at Lund, Sweden, in 1901. Thus, while the beginnings of the conference were of a local, exclusively German character, we find that its horizon has gradually expanded. It has manifested a growing interest in the sister churches abroad, particularly in Sweden and in America.

Since the meeting in Lund the character and constitution of the General Lutheran Conference have undergone some important changes, which were determined by the formal action of its executive committees, in Leipzig, September 24, 1902. In the first place, the General Lutheran Conference has assumed a more *representative* character. In the so-called "Smaller Conference" (Engere Konferenz), which meets annually and transacts all the business of the body, delegates are admitted to represent such theological faculties, territorial Church governments and voluntary associations for Foreign Missions, Inner Missions, the Ministry of Mercy (Diaconate), etc., as may join the General Lutheran Conference and contribute regularly to its expenses. Again, the conference has gained a more *international* character, being no longer confined to the Lutherans of Germany. While its first president (Count Otto Vizthum) is a German, its second president (Bishop von Schéele, Gotland, Sweden) is charged to see to the interests of Lutherans outside of Germany, and to him in particular the relations of the General Lutheran Conference to the Church in America are committed. To him chiefly belongs the credit for the recent international development of the General Conference. And it is Bishop von Schéele, so well known and so much beloved and esteemed among the Lutherans in America, who has, for the last few years, strongly advocated the idea of holding a meeting of the General Conference on American soil, thus making it a truly international representative conference of Lutherans of all lands.

The General Council, at its last convention (Norristown, Pa., 1903) declared it "highly desirable that one of the meetings of the Lutheran General Conference in the near future —possibly in the year 1907—should be held in America." In order to bring about such an International Conference in this country it empowered its committee to invite the co-operation of prominent Lutherans from other bodies, thus forming, for this particular purpose, a larger Executive Committee, which would make the necessary preparations for such a gathering and assume all financial responsibilities.

After some preliminary consultation and correspondence, an invitation was issued by A. Spaeth, D.D., LL.D.; E. J. Wolf, D.D., LL.D.; C. A. Blomgreen, Ph.D., and Messrs. William H. Staake and William C. Stoever, to a number of representative men from the General Council and the General Synod, to meet in Philadelphia for the consideration of a plan looking to the realization of the desired object, to bring the General Lutheran Conference in 1907 to the city of Philadelphia.

In pursuance of this call a number of gentlemen met in Philadelphia, in January, 1904, and resolved to organize a General Executive Committee which should have full authority to make the necessary arrangements for bringing the General Lutheran Conference to this country in 1907. The following officers were elected: President, William H. Staake, Esq.; secretary, M. W. Hamma, D.D.; treasurer, Hon. Chas. A. Schieren. A number of prominent Lutherans from all parts of our Church in America were appointed, and among them your co-operation, as a member of this Executive Committee, is earnestly solicited.

It needs no argument to prove that such an

International Lutheran Conference on the historic ground of our Church in America is an object that will at once recommended itself to the sympathetic interest and hearty co-operation of every true Lutheran in America.

It is high time that the Church of the Augsburg Confession, the Mother Church of the Reformation, having a membership of more than 60,000,000 all over the world, should once be worthily represented before the eyes of our American world, in the meeting of such an International Conference.

The bonds of our common faith in the pure Word and Sacraments will be strengthened.

The interest in our common work, which already unites especially the German and Scandinavian Churches with the Lutherans in America in the field of Emigrant Missions and Deaconess Work, will be deepened and widened.

In the sphere of Foreign Missions and Inner Missions the abundant and mature experience of our European Lutheran Churches will be found to be most helpful to the mission workers on this side of the Atlantic.

A personal eye to eye acquaintance with the developments and present conditions of our Lutheran Church in America will be a revelation, and probably a stimulus and encouragement to European Lutherans under the growing difficulties and embarrassments which arise from the present status of the Protestant State Churches of Europe.

While the principal business meetings of the proposed International Conference should be held in Philadelphia, on the historic ground of our American Lutheranism, arrangements could be made for local mass meetings in other large cities, particularly in New York, similar to the arrangements during the American Convention of the Evangelical Alliance in 1873.

In order to insure the success of such an International Conference, and particularly to secure the attendance of some 40 or 50 representative Lutherans from Europe, whose traveling expenses across the Atlantic Ocean should be borne, it is in the first place, necessary to provide for a guarantee fund of about $6000.

Will you kindly assist and further our plan by interesting your friends who may be in a position to contribute to this praiseworthy object?

A meeting of the General Executive Committee will be called to hear a report on the convention in Rostock, and to devise further means and arrangements for the full realization of our plan—viz., the meeting of a great International Lutheran Conference in Philadelphia in the year 1907. And may the Lord Himself bestow His heavenly blessings upon our efforts and establish the work of our hands.

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45-51 Ferry Street, New York.

### Tokio, Japan

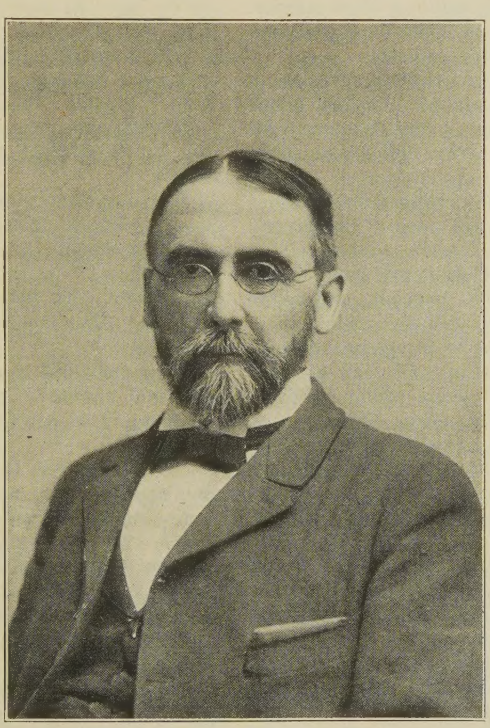
In the military hospitals, to which, in Tokio alone, there have already been brought over ten thousand wounded men, much personal Christian work is being done, with the approval of the doctors in charge and a remarkable response from the men themselves. The opportunity for such work, when tactfully conducted, is practically unlimited. Here is a captain; it may be the only one left of the ten or more in his division when it went away to Manchuria six months ago. He has leisure now to read Christian books and is naturally in a serious frame of mind. The Red Cross Hospital has grown during the summer from an institution of the usual size to a good sized town, as row after row of barrack wards have been added to it by the military authorities. One of the members of my own household is spending most of her time in this hospital work, and we marvel at the interest in Christianity which her experiences from day to day have brought forward. I heard her half an hour ago arranging with the agent of the Bible Society for several thousand copies of Luke and as many more of John, the supply to suffice for perhaps a fortnight. A missionary friend from a garrison town in the south has made an application in writing for permission to preach to the soldiers. He sent with the application a Bible and other books. Not hearing promptly from it he went to make inquiries in person and was told that the officers of the staff were favorably impressed by the literature but wished to examine it critically before coming to a decision—which is rather good—a critical examination of the Scriptures by a number of busy military men on the eve of their departure for Port Arthur! The missionary replied: "They will bear examination. They haven't been changed since His Majesty permitted their circulation during the Chinese War ten years ago; in fact, they haven't been changed in the last 2,000 years." A permit was made out for him to preach anywhere and at any time when the troops were not on duty. T. McNair.

# Prof. E. J. Wolf, D.D., LL.D.

By Rev. F. H. Knubel

STARTLING news reaches our Lutheran Church of the death of the President of the General Synod, Prof. E. J. Wolf, D.D., LL.D., which occurred at Gettysburg on January 10.

He was born in 1839 and entered Pennsylvania College, graduating with the class of 1863. During his term at college he served in the College Company, which formed a part of the Twenty-sixth Regiment Pennsylvania Militia; they were in action in and around Gettysburg, Harrisburg and York, Pa. He was graduated from the Theological Seminary at Gettysburg, and pursued a further course of study at the German universities of Turinger and Erlanger.



He served as pastor in Baltimore, Md., and was called to the Chair of Biblical and Ecclesiastical History and New Testament Exegesis at the General Synod Theological Seminary, Gettysburg, in 1873. It was a second call to this position, he having declined the first call. He had diligently and effectively served in that position ever since.

His writings cover a wide field and are marked by uniform care and excellence. They include the books: "Lutherans in America," "Commentary on the Pastoral Epistles and Hebrews in the Lutheran Commentary," "An Exposition of the Gospels on the Church Year."

He was editor of the *Lutheran Quarterly* from 1880 to 1889, and had been on the staff of the *Lutheran World* since its beginning.

A valued contributor of articles to many standard encyclopædias and dictionaries, including "Schaff-Herzog Encyclopædia," "Standard Dictionary," "Concise Encyclopædia of Religious Knowledge," "Lutheran Encyclopædia," the volume of addresses at the First General Lutheran Conference.

Numerous articles of his have appeared in the *Lutheran Quarterly, Lutheran Church Review, Bibliotheca Sacra, Homiletic Review, Pulpit Treasury, Independent*, &c. Many *brochures* have been issued by him.

He was elected President of the General Synod at Baltimore in 1903, and was well known outside of Lutheran circles, being active in associations of an interdenominational character, especially in societies for historical and exegetical work. Most recently the anti-divorce movement received his energetic support, in association with the leading spirits of other denominations.

Intellectually he had always manifested keen and careful thinking, strength of conviction, and vigorous and conscientious defense of his beliefs.

Although a professor of theology, he loved the work of a pastor and preacher, his sermons being very largely of a practical nature, appealing above all to men.

To those who knew him well two traits marked especially the real depths of his life — conscientiousness and a spirituality of thought, which involved an attractive mystical trend. As a friend he was staunch and kindly, ready to admonish in love or to approve lavishly. This testimony is written by one who has cherished and now mourns him as such a friend.

His death brings a distinct sorrow, not only to the narrower circle of his family, but also to a host of warm friends, to hundreds of his devoted students, pastors and laymen, to many who have known him in the wider communion of the Lutheran Church in general, and all other denominations. It is ours, in the midst of our sorrow, however, to thank our Lord as a Church for his presence and influence among us—to thank Him, as friends, for the friend He gave us. We pray the comfort of that Lord and Saviour for the bereaved widow and children, and for ourselves.

# The Giddy Group

By Leander S. Keyser

"WAKE up, Judson, quick! quick! You're in danger!"

The voice rang out clear and insistent in the darkness of the night above the wash of the flood and the heavy downpour of the rain. Still there was no response from the house.

"You'll have to call louder, Jim," said another voice, after a moment of waiting. "He must be sleeping like a log after working all last night and all day in the office. Wait a moment; I'll push the boat up against the door. It may be we can rouse him by pounding on it."

The two young men made a loud clamor. At length a window was lifted in the second story, and a sleepy voice called:

"What's wrong, boys, that you wake a fellow up this time of night? I'm just about dead for sleep. You know I had to stay up all last night in the office—why, hello! what does this mean?"

"It means there's a terrible flood," James Linton answered from the boat. "The river's overflowed this part of town and is rising fast. Hurry into your clothes and come down. The house is in a swift current, and we're afraid the foundation will be undermined. We knew you wouldn't be likely to wake up after losing so much sleep. There's no time to lose, Judson. The water's rising fast."

The young man in the house needed no further urging. In a few minutes he was standing at the window with a bundle under his arm.

"Can I come out through the lower story?" he called.

"Not very well," was the reply. "The water's at least four feet deep on the first floor. Better get a rope and let yourself down from the window."

Judson Felder—the young man in the room—acted on the suggestion and was soon descending the rope hand over hand. The swirling waters caught the boat and carried it away from the window several times before the occupants could gain control of it; but presently they succeeded in holding it steady long enough for Judson to drop lightly into it, though not without danger to all concerned, for the boat was almost capsized.

Then came the perilous task of rowing the boat across the river to the other side where the bank was too high to be inundated. It was a hard struggle, and required not a little skill in rowing and steering to escape the whirlpools, but at length the three young men stood on solid ground, soaked to the skin and perspiring with excitement and violent effort, but thankful that they were safe. Two of them breathed a prayer of gratitude for their deliverance. They were members of the Lutheran Church of the town, and active workers in the Luther League, and it was natural for them to thank God for all mercies bestowed, whether temporal or spiritual.

However, the third young man—the one who had been rescued from the water-girt building—had very confused ideas of gratitude, for he was a professed agnostic. His lack of spiritual discernment came to the fore in the first words he spoke after his rescue.

"There! we can thank our lucky stars that we're safe at last!" he said, breathing a deep sigh of relief. "It was a close call."

"No doubt the stars had a great deal to do with our deliverance, seeing not one can be seen," replied James Linton, half-jocosely, half-seriously. "I feel much more like thanking an intelligent Power that controls the floods."

James spoke earnestly and reverently, and was somewhat shocked at Judson's chuckle, which sounded almost sacrilegious.

"He! he!" he laughed, though rather mechanically. "I feel more like thanking you fellows. You are something tangible to be grateful to."

"But how did it come about that we went to your rescue?" questioned Leonard Farwell, who had not yet taken part in the argument.

"Oh, I suppose it just happened so!" Judson replied; "or, rather, you are a couple of noble, unselfish young fellows who were willing to risk your own lives to save mine."

"No, Friend Felder; that doesn't go to the root of the matter," Leonard rejoined. "The Gospel is the primary cause of it all."

"How in the name of sense do you make that out, Farwell?"

"Simply in this way—but come up to our rooms, Judson; we mustn't stand here in the rain, and I will explain. We want you to stay with us to-night."

When the young men had reached the rooms, and had put on dry clothes, and were seated before the glowing hearth, Leonard Farwell took up the thread of his argument.

"You see, it is this way," he resumed. "How did we first become interested in you? It was through our concern for your spiritual welfare. We saw you at our church services a few times, introduced ourselves, found where you lived and hunted you up. Our chief motive was to lead you to accept Christ and come into the church. So, this evening

when we saw that your life was in danger, we went after you. Don't you see, my dear sir, that God was in it all?"

"Well, the way you put it, it does seem like reasoning from cause to effect," Judson admitted. "But who can tell whether the inference is correct or not? No one knows. Perhaps it was only a coincidence, or, as the scientists would phrase it, a fortuitous concourse of events, if not of atoms."

"No! no! don't think that for a moment. It was God's Spirit leading us. If it had not been for His Gospel and His church we would have had little interest in you. It is the very essence of the Gospel to kindle in the believer's heart an interest in others. God wants you in His kingdom and His service. I believe it as much as I believe we are sitting here to-night. Now tell us frankly, Judson, what were your thoughts when we were crossing the river in momentary danger of going to the bottom?"

A flush came to the young agnostic's cheeks. He hesitated a moment, then made an honest confession:

"I admit that my thoughts were anything but comfortable. I can't precisely say that I was filled with terror, yet the uncertainty of the future oppressed me. I couldn't help wondering what lay beyond death, if I should be drowned. Then—you fellows compel me to be frank—the unwelcome feeling came that, if there is a God, I was not prepared to stand before Him."

"Isn't that always your feeling when you think of the hereafter?"

"To be honest, it is."

"Then your agnosticism gives you little comfort at such times."

"None at all; I admit it."

"It is different with faith in Christ and the Gospel, Friend Judson," said James Linton, laying a warm hand on his visitor's shoulder. "Let me tell you what my thoughts were as we faced our peril this evening; I think I was just as anxious to save our lives as you were; you must know that by the strenuous efforts Leonard and I made to keep the boat from sinking; but when I thought of the future there was no feeling of fear or uncertainty in my heart; only the thought that, if we should drown, I should be safe in my Father's home. Judson, the Gospel gives real assurance, real comfort, sure hope!"

"But suppose, after all, it should be a false hope?" the agnostic suggested.

"The testimony of the Spirit through the Gospel is the assurance of truth; that first, then the comfort, not the reverse. But it's late. We must go to bed now. Think on these matters, Judson, and we'll talk about them again."

The next morning, which was Saturday, Leonard and James cordially invited their guest to attend the services of the Lutheran Church on the morrow, and he promised to do so. At the appointed hour of the Sunday morning service, true to his word, he occupied one of the pews side by side with his two friends.

That morning the pastor preached a sermon on the two ways, the way of faith and the way of doubt, picturing them in sharp contrast. There was no abuse of the doubter, only loving appeal and argument. It was a forcible and convincing sermon and the young agnostic was visibly affected. As he parted from his friends at the church door his lips quivered, and he promised to be present at the Luther League and church services in the evening.

James and Leonard were hopeful of the young doubter's speedy conversion as they went with him to the evening meetings. At the League service, however, an untoward event occurred.

Our young friends had come a little early, and sat waiting for the service to begin. Presently a group of five young people came in at the door. Among them were Herbert Wellington and Elaine Jenkins, who were plainly the leaders.

Instead of coming into the room in a quiet and reverent way, they entered laughing, as if some fun had engaged them on the street and could not be at once dismissed. They found their places in a bustle of whispering and laughing, and, when they were seated, continued to glance at one another and smile. At first Judson watched them with surprise, but when they kept up their levity after the service began he became disgusted.

It was not a rowdyish kind of sport in which they indulged during the League service, but consisted chiefly in exchanging amused glances and whispering a little now and then; but it struck the young agnostic as light, frivolous, irreverent and diverted his attention from the theme of the meeting. The fact is, as he watched the "giddy group"—he called them that in his mind—he became angry, and ceased to pay attention to the service.

The League meeting over, the young people went into the auditorium to attend the evening church service. It happened that Judson and his two friends found a pew in the rear not far from the five frivolous young people. Again Judson's ire was stirred by their lack of reverence. During most of the service they paid little heed to song or sermon, but found something to amuse them, and even ventured at intervals to whisper, much to the annoyance of those near him.

If Judson was an agnostic, he had high ideas of proper deportment in a church service; so now his disgust with the "giddy group" crowded every other thought out of his mind, and he paid little attention to the sermon—a fact that his friends noted with deep concern. They were greatly relieved when the closing "Amen" was sung.

"Some of the young folks of the church don't take things very seriously," Judson remarked, after the young men had gone some distance from the church. "Weren't those giddy youngsters members of the League?"

"Yes—er—er—I'm ashamed to say they were—four of them, anyway," Leonard was compelled to admit.

"They didn't show either good manners or good sense, to say nothing of respect for religion!" the agnostic broke out. "I'm an unbeliever, yet I wouldn't act that way. I don't want to be harsh, but I tell you plainly, fellows, such conduct on the part of church young people helps to make infidels!"

"I can't tell you how sorry I am, Judson," said James Linton. "I was much in hope you would receive good from the services this evening."

"I was in a very serious mood when I went to the church, but you can thank those giddy youngsters for spoiling the effect of the morning sermon and preventing any good being done this evening. I've simply got back into agnosticism again. When I see such things it destroys all my confidence in religion."

"Oh, you mustn't take the conduct of those young people too seriously, Friend Judson!" Leonard pleaded. "They are not really mean spirited; nor did they intend to disturb any one in the service; they are simply thoughtless and fun-loving. I don't want to apologize for them; still, you mustn't think their offense blacker than it was."

"But one would think their religion, if they have any, would at least give them sense enough to behave in church, even if it didn't make them serious minded."

"Perhaps it should, but you must be careful not to judge religion by its poorest professors."

"Why, the Bible itself says you shall judge a tree by its fruit!"

"That was a quick answer, Judson, and shows that you're apt at retort; but, after all, you wouldn't condemn a tree because it bore a few scrawny apples if by far the larger number of its apples were good, would you?"

"Well—that's so, too," admitted the skeptic. "I see the force of your illustration. Still, what has happened this evening has upset me; has made me feel indifferent to the things I thought vital before I went to the church. So I think it will do no good to discuss the question any further to-night. Good-night. Thank you for the interest you have taken in me."

The two friends bade Judson good-night and walked sadly homeward, fearing that all their efforts to reclaim the wanderer had been lost. After reaching their room they talked far into the night.

"Something must be done or Herbert and his crowd will do much harm," Leonard declared.

"What do you propose?" James asked.

"Let me see." Leonard studied the ceiling of the room for a full minute. "I dislike to complain to the pastor and council, for that would win us the ill-will of the young folks if they should find it out. They would look upon us as tattlers and meddlers."

"I've got a plan—it just came to my mind. Your mention of the church council put it into my head. Of course, if our pastor could be present at the League meetings those young people wouldn't act as they do, but his Sunday afternoon mission keeps him busy almost up to the church hour. But there's the council; isn't it their business to have oversight of the young people of the church?"

"It surely is. It is part of their obligation."

"Do you know, Leonard, I believe our young people would be more decorous in the meetings if some members of the church council were present. I wonder whether church councils aren't a little too apt to let the young people of the churches take care of themselves."

"That's so. Of course, they haven't thought of this as part of their duty; so it ought to be brought to their attention."

"That is just what I thought of suggesting. We won't go to them with any complaint—at least, not yet—but suppose we ask them to arrange for one or more of them to be present at every meeting to see that all things are done properly, and that the right kind of doctrine is taught."

"A good plan, excellent! We won't let the grass grow under our feet, but will bring our proposal to the attention of the council to-morrow."

This was done, with results that must wait their turn to be described. Meanwhile James and Leonard made several efforts to induce their skeptical friend to come to the League and church services. He pointedly declined to go to the young people's meeting; but a few Sundays later he was induced to attend the church service in the evening.

This service also was marred by an un-

(*Continued on page* 20.)

# Luther League Topics

5th Sunday after Epiphany. Feb. 5, 1905.

## The Will of God (Third Petition)

(Isa. 14-24-27)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the relation between our prayer and the will of God? What do we pray for in this petition? How is this effected?

*Lessons for our own lives:* 1. *We need not be afraid to give up our wills to God's will.* A father will certainly not be more hard on the entirely submissive and obedient child than on the one who opposes his will. The will of God for every one of His children is a "good and gracious" will. What He intends for us, what He brings upon us, is all and always for our good and for our happiness. Only he who has really made some renunciation of his own will, in favor of God's will, some renunciation that seemed hard at the time, can fully understand how sweet it is to give up for God, and how richly God rewards every submission which involves what we call sacrifice. Until then, we do not know what is meant by "the peace of God that passeth all understanding." Nor do we comprehend true spiritual joy. But we may be sure, even if we have hardly tried it, that God will not be under obligation to us, that He will not accept anything at our hands without far more than repaying. If we are afraid to give up our wills, we make it necessary for Him either to force us, by painful experiences, to submit to Him, or to let us go, and thus, to leave our lives unguided by Him, to make shipwreck of faith and life. It is so much simpler and better to trust Him, to let Him have His own way with us, to acquiesce in His choices for us, to yield ourselves to His leading, to offer ourselves for Him to use us.

2. *To make God's will our will is to identify ourselves with all the power of God.* It is not to lose our lives, but to gain them; not to weaken ourselves, but to strengthen. It is to open the gates so that the whole stream of God's presence may rush in through the little channel of our will to do the work assigned to us, not with our might, but with His. It is to ally ourselves with the one great conquering, irresistible force of the universe; to make sure of success; to give certainty to endeavor. How wonderful that He is willing to renew our wills and merge them into His, not subtracting from us anything that is worth possessing, but adding Himself, His power, His peace and joy, to our littleness and poverty. This may, indeed, be the "hard" petition, but it is also the best petition, because if it is fulfilled, if God's will is done by us, and in us, then all is right, and everything is included.

6th Sunday after Epiphany. Feb. 12, 1905.

## What Our Women Are Doing at Home

(Luke viii: 1-3)

Missionary Topic Reviewed by Laura Wade Rice

If there is one word dear to a woman, and especially to a Lutheran woman, it is the word "home."

Whatever has been the tendency in other nations and lands, the great Lutheran countries have ever stood for the preservation of the home. Its sacredness and importance were made a fundamental part of the teaching and practice of the great Reformer. When Lutheran women's hearts and gifts reach over to foreign lands, it is not only that they may obey the command of the Master, but that their obedience may lift the women of heathendom into the possibility and ability of transforming their houses into homes.

Our country is our larger home. To it every woman owes her first interest and gift, its uplifting heavenward is her first duty. It is not hers to choose whether she will belong to a Home or a Foreign Missionary Society, because her duty lies in both. And Lutheran women in their organizing have recognized this, and their societies bear the title of "The Woman's Home and Foreign Missionary Society," with but one set of officers and one treasury, and therefore no rivalry, though the arrangement of the title impresses the fact that the "Home" comes first, "*Beginning at Jerusalem*," as the Master commanded.

The oldest of these organizations is that of the General Synod, which dates from June, 1899. Its last report shows 21 synodical societies with 758 auxiliaries, having in round numbers 23,000 members. Its work is auxiliary to the general boards of the Church, its stations in the Home Mission field being the mutual selection of the Woman's Executive Committee and the Home Board, which latter recognizes in the women's organization their able and faithful helpers.

Since 1879 the pastors of 30 Home Missions have been or are being supported by the women's societies to whatever extent the

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needs of the mission demanded. When these missions were ready for buildings the society has made them generous gifts. One hundred and twelve thousand dollars of the offerings of this organization have been paid over for the support of their Home Missionaries, $69,000 have been contributed, largely by special collections for each church, being extra gifts of the women over and above their regular dues. This amount has aided in the erection of 20 churches. Seven of these missions have become self supporting, all of them have been from their very organization regular contributors to all the benevolences of the Church, being thus trained in a healthy church life and learning the blessedness of both giving and receiving.

Besides this, care of the missions, especially committed to them, the women of the societies have shown their loyalty to the general Home Mission work of the Church by what our beloved Dr. Barnitz called, "The blessed box work," which has put the love of women's hearts for their workers in the home field into something warmer than mere dollars and cents, and has carried cheer and comfort into many a home missionary parsonage.

Not least among its lines of work for the home field have been the labors of the woman's organization in the dissemination of missionary literature. "Know and you will care; care and you will pray; pray and you will give and go" is its conviction. And in practice it has scattered seeds of knowledge broadcast throughout the Church. Hundreds of thousands of tracts have been sent out, thousands of letters written to the Church papers, a magazine for leaders of societies, a paper for children and a department in the general magazine carry monthly information and inspiration to thousands of readers.

The women of all other Lutheran bodies are engaged in similar work. That of the General Council and United Synod of the South is almost identical in its outlines. The Swedish Augustana women also assist immigrant homes, the New York and New England women make a special point of Inner Mission work in their own parishes as a branch of their woman's work.

The Joint Synod of Ohio women are not organized, but are depended upon for extra assistance, especially along the lines of box work.

The spirit of loyal work for home missions pervades the women of our other Lutheran Synods, and when their time for organization arrives it will be shown that they have laid for it foundations both deep and wide.

Septugesima. February 19, 1905.

## Boniface, the Apostle of Germany

(Acts xviii: 24-28)

Historical Topic Reviewed by

Strange as it may seem to us, it is a fact that the various tribes of Germany received the Gospel message from England and Ireland. Having themselves been converted to the Christian faith, the inhabitants of the British Isles became filled with an ardent desire to bring to others, especially to their heathen neighbors, the Germanic tribes along the borders of the North Sea, the message of peace. The names of Columanus, Willibrod, Gallus, Lullus and others have become prominent in this connection, but the one who has accomplished the most, not only in the conversion of the people, but also in the establishment and the organization of the Church, is Boniface. So extensive were his labors and so important the results thereof that he is called the Apostle of Germany. His real name was Winfried, signifying happiness and peace; the name Boniface may be taken as the Latin form, either assumed by himself when he entered the monastery or conferred upon him by the Pope to signify his connection with the Church of Rome.

Boniface was born about 680 in Credition, near Exeter, in the district of Devonshire. Being naturally bright, his father desired him to become a statesman. The boy, however, very early showed signs of a religious disposition, and accordingly entered the monastery at an early age, first at Exeter, later at Nhutscelle, near Winchester. By diligent and zealous studies he soon gained a reputation as a scholar and teacher, and won the favor and friendship of Daniel, bishop of Winchester. Like many other English youths of those times, Boniface was fond of travel, and missionary work on the continent offered the opportunity to satisfy his desire. Soon after his ordination to the priesthood, which probably took place in the year 716, he left England with a few companions and made his way to the Friesians, along the banks of the lower Rhine. Here he found Willibrod, an English missionary from York. Together with him Boniface set out to work for the conversion of the natives and the establishment of the Church among them. The time, however, was inopportune. Pippin, King of the Franks, had died a short time before, and Rathbod, King of the Friesians, took advantage of the consequent disorder and lack of power. He destroyed the churches which had been erected in his dominion and stopped the work of the missionaries.

Boniface was compelled to return to England, but in the following year, 718,

he made a fresh start. This time he went directly to Rome, where he received not only the aid and the advice of the Pope, Gregory VII, but also a general commission to do missionary work in central Europe. His first endeavor after leaving Rome was among the Bavarians in the southern and among the Thuringians in the central part of Germany. Being equipped with authority from Rome he tried to introduce order into the unorganized labors of the Irish and English missionaries who had preceded him, but he met with little success at this time. The news of the death of Rathbod of Friesia having reached him, he set out for Utrecht, the scene of his first attempt, and remained there for three years, learning at the same time a good deal in the way of methods and practical experience from his congenial colaborer, Willibrod. The latter offered him the office of a bishop among the Friesians, but this he declined, as his restless zeal would not permit him to settle permanently anywhere.

Having left Friesia, Boniface turned his attention to the Hessians and the Saxons, and with such signal success did he labor among these that in the following year the Pope summoned him to Rome. Here he was examined in his faith and ordained an *episcopus regionarius—i. e.*, a bishop without any definite see. At this time and place he also took the famous oath which bound him and his work to a permanent unity with the Church of Rome. Boniface has been criticised for his great loyalty and devotion to Rome; less severe, however, will be our criticism if we take into consideration the temperament and disposition of the man and the peculiar conditions under which he labored. It was the conviction that the success of his work depended upon such a close affiliation with Rome which prompted him to act as he did. To him true Christianity seemed impossible except in connection with the Church of Rome. Being by nature opposed to any unorganized effort, possessing great prudence and foresight and gifted with rare talent for organization and administration, he was well equipped for that which appears to have been his great aim: To make Germany as loyal and as devoted to the Pope as his native England.

Being thus armed with authority from the See at Rome and having, at the recommendation of the Pope, received the protection of the powerful Charles Martel, Boniface took up the work of organization and consolidation in the southern and central parts of Germany. With the authority of the Church on the one side and the protection of the State on the other, the task was made easier. The beginning was made among the Thuringians and the Hessians; the reception, however, which he received on his return was not a very friendly one. The missionaries who had labored in those localities before him and independent of Rome, looked upon the movement with disfavor; many of his former converts had become unfaithful; heathenism still was a very powerful factor in the heart of Germany. By a daring deed Boniface resolved to break this power. At Geimlar, in Hessia, stood an old oak consecrated to the deity Wuotan; this he felled with his own hand, to the great astonishment of the natives, who thought that their deity would destroy any one who would dare to lay hands on the sacred tree. The fall of this tree marked the fall of heathenism in the heart of Germany. From the timber a Christian chapel was erected. Monasteries were now established at suitable places as centers of learning and influence. Monks were brought over from England as teachers of religion and examples of Christian life. Bishoprics were established at Tongres, Cologne, Utrecht, Worms and Spires.

In 738 Boniface made a third trip to Rome. This time he returned with the power and authority of a papal legate and with a special commission to visit and organize the churches in Bavaria. Accordingly he established episcopal sees at Salzburg, Freising, Pannau and Ratisbon (Regensburg). The death of Charles Martel in 741 opened the way for a still closer relation with the State and a still more intimate union with Rome, for Pippin and Karlmann, sons of Martel, who succeeded their father as so-called mayors of the palace, were more favorably disposed toward the Church of Rome and the work of Boniface than the former ruler. The work of organization, which had been so successfully carried on among the Bavarians, Hessians and Thuringians, could now be carried on in the midst of the territory of the Franks. In 745 Boniface took up his residence at Mayence as archbishop of that place and for eight years wielded the scepter of his authority and made his power felt. But being now a man of over three score and ten and realizing that his days were numbered, he in 753 resigned his position in favor of his faithful pupil, Lullus, and once more went to the Friesians. Dockum became the center of his missionary activity, nor were his labors without success. A large number of the natives had been instructed in the Christian faith and baptized in the name of the triune God. On the day of Pentecost in 755 these were expected by Boniface for confirmation, but before daybreak a wild troop of heathens appeared and attacked his tent. His guards wished to draw their swords in defense of his

and their lives, but he forbade them, saying "Let us not shed the blood of our enemies. Let us not return evil for evil. Let us trust in the Lord. He will now deliver us all at once from the dangers of life." Scarcely had he uttered these words when he fell, pierced by a sword. His companions met with the same fate. His bones were deposited first at Utrecht, then at Mayence and finally at Fulda.

Sexagesima. February 26, 1905.

### Our Daily Bread (Fourth Petition)

(Matt. vi : 25-34)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is meant by daily bread? Why do we ask only for "this day?" Is there need that we should ask to be made "sensible of His benefits"?

*Lessons for our own lives:* 1. *All we can say is "Give."* Everything we have is a gift. Men can boast of themselves as "self-made" in contrast with other men who have had advantages, but never in relation to God, who made them and gave them all they have. We like to credit our energy, or wisdom, or skill, or talent with our accomplishments. But what would become of all our effort, if God did not give us our "reason and all the faculties of our mind," or if He denied us health and the conditions of preserving it? Everything is His, and every possession depends upon His blessing. We can, at best, do nothing but say, "Give."

2. *He bids us ask for "this day."* "Strength for to-day is all that we need." We live only to-day. The guarantee of His care and of His provision for us for "this day," the day of our prayer, is all the security we have a right to ask. He does not wish us to depend upon the rich man's "much goods laid up for many years" (Luke xii : 19). He would have us look to Him every morning for the new day's needs. This is the attitude of trust. It is the cure of anxiety. In teaching us to ask for "this day" our Lord challenges us to believe that our Father is no less thoughtful of us, nor tender to us than the earthly father to whom his children look each day, without a doubt that he will provide its necessities.

3. *Do we receive our daily bread with thanksgiving?* Are we even sensible of His benefits? This petition breathes the spirit of contentment. "Daily bread" is all we have a warrant to ask for. But how comprehensive those words are. Look over the particulars of Luther's explanation of "daily bread," and ask yourself the question: Have I been "sensible" of each one of these things as a favor from God, as a benefit for which I have Him to thank? Oh, how much of gratitude and service do we owe Him for the daily bread, and if He has given us more than He bids us ask for, if He has weighed us down with unnumbered additional benefits, how dead to all good impulse must our hearts be if we begrudge to Him whatever grateful response it is in our power to make!

### The Giddy Group

(*Continued from page* 16.)

happy event, apparently slight in itself, but fraught with results.

The sermon, which dealt with the temptations of city life, especially for young men, was impressive, and held the large congregation spellbound. The pastor had arranged with one of the young men of the choir to sing a solo after the sermon. Its character was pertinent to the theme of the evening, and was meant by the pastor to point and impress the lesson.

The piece was well sung, for the soloist had a clear baritone voice and for the time put his soul into the sentiment of the song. The audience was hushed, and it was evident that a profound impression had been made.

But how often people mar a good thing by thoughtless conduct! As the singer ceased and sat down a trifling incident occurred in the choir, all unnoticed by the congregation, that struck him as funny. So, in spite of the solemn hush that pervaded the room, and while all eyes were bent upon him, he began to laugh as if he were greatly amused. What a pitiful descent it was from the grave to the gay!

"There's where he has spoiled everything!" Judson said to himself, in a spasm of disgust. "Pshaw! pshaw! these church young people are not in earnest! They go over these sacred things simply by rote. Well, there's no use of my coming to church any more. It does me more harm than good."

It was the last time the young agnostic attended a church service for a number of weeks.

(*To be continued.*)

— The Church Book Society was formed recently, primarily to donate church books to new and struggling missions, and to institutions of mercy in which Lutheran services are held; secondarily to aid in the diffusion of Lutheran literature, more especially of such as is of a devotional character. Membership is open to communicants of General Council congregations wherever found, and the members of the board will be chosen from different synods of the council. The dues will be $1 a year. At a meeting in Philadelphia, November 21, the society made its first appropriation for a sufficient number of church books to supply a new mission about to be organized. Another meeting will be held early in January to complete the organization by the election of permanent officers and a board, H. M. Dern, secretary.

# The Secretary's New Year Message

THIS timely reflection for the new year may be suggestive: "It is well to take a retrospective glance over the past year. It will be found that God has been good and gracious, though we have not been fully equal to duty and responsibility. It may also afford ground for hopefulness as we look forward. The future can be made richer and brighter by a right use of the past. The same God will be over the coming days as was over those already gone. Year succeeds year, but love, grace and mercy keep step with advancing time. God is over all, and in all, come what may, and when."

As the new year opens the Secretary's mail tells of the organization of new Luther Leagues, of successful district conventions, and of helpful rallies held in different quarters. We attended one rally in one of our Western States under the auspices of a newly organized Luther League that gives promise of strengthening the congregation by winning members for the Church—a real home missionary spirit. In one of our German Lutheran churches a League of 65 members has just been organized, and the secretary will visit them in a couple of weeks. During the past summer the young people of our Swedish Lutheran churches in Iowa have been well organized. During a trip into Iowa just before Christmas we learned of the activity of our young people's societies, in various ways proving to be of great service to the Church. This is all cheering and encouraging.

So we are looking forward to the new year with stronger faith, cheer and courage. And this bit of counsel some one gives may serve as a rule for this new year:

Every day ought to begin with prayer for guidance and help. Pray Wilberforce's prayer, "Just for To-day." Too many people want to carry a big supply of grace for distant days. But as for myself, I have found, as in eating large dinners, I have the same need the days following; so in spiritual life one prayer will not last two days, nor will the quota of grace given keep fresh any better than the manna of the Israelites. Every day help for everyday need to perform everyday duties—that is the idea.

LUTHER M. KUHNS.

# The Luther League in Australia

THE following interesting letter, received by the National President, William C. Stoever, will be encouraging to our readers, and should inspire us to more active work:

BRISBANE, September 3, 1904.

*The President.*

*Dear Sir:* On behalf of the Luther League of the Nazareth Church, South Brisbane, and from my own heart, I write you to inform you that we have formed a kindred society to yours here in Brisbane, Australia. We have lately installed a new pastor, by the name of Dr. Asbek, late of Erie, Pa., U. S. A., into our church. It is he who created the so-called society here, giving us a great deal of information regarding your society and its pleasures, and said he thought a similar society should be formed here among the young people of the Church. He is dearly loved by his people and has awakened a new spirit within them. We are, so far, in a very young state as far as literature of a Luther League is concerned, and I hereby am going to beg of you to send us out some of your literature and rulings, so that we can as near as possible represent the cause in harmony with yours, and for you to send us as many Luther "Coat of Arms" badges as you can spare. I think the Doctor has written you about the same and take pleasure in heartily thanking in anticipation on behalf of the chairman and members of the Luther League for the same.

On our opening night to form the society we enrolled 46 members, which I consider was excellent. I will now conclude my short letter, hoping you and your dear members will consider our appeal in your true American style, and wishing you and all connected with your League future health, happiness and success from us. Good-bye.

CARL W. AHRENS.

*The President of the Luther League, Nazareth Church, Hawthorne street, South Brisbane, Queensland, Australia.*

Do you say the Lutheran Church should grow much more rapidly that it does? Undoubtedly it should; but the more correct way to put the matter is this: More Lutheran Hannahs must consecrate their Samuels to the Lord before the Church can grow as it should. The harvest and the laborers are always in proportion.—*The Lutheran.*

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

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# Editorial

*A Happy New Year to all.*

"*With grateful hearts the past we own;*
*The future all to us unknown,*
*We to Thy guardian care commit*
*And, peaceful, leave before Thy feet.*"

"*Thou crownest the year with Thy goodness.*"

"*Bless the Lord, O my soul, and forget not all His benefits; Who crowneth thee with loving kindness and tender mercies.*"

Looking back upon the past year we are reminded of the goodness of the Lord. Although we have done those things which we ought not and have left undone those things which we ought to have done, He has been lenient with us, and has remembered us with blessings innumerable. As a Church we have grown, as a people we have been prospered, as individuals we have felt His nearness. How will we render thanks unto Him? "Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him and bless His name." "Being filled with the fruits of righteousness, which are by Jesus Christ unto the joy and praise of God." "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "Be not weary in well doing."

That the young people of our Church are entering into the work of the Master with earnestness is a cause of rejoicing. We read of one League which, by the efforts of its members, raised $1,000 toward a burdensome debt; of another which supports a native worker in India and contributes a portion of the mortgage interest upon its own congregational building; of several societies which pay regularly toward the work at home and abroad; of some members who are looking forward to service in the ministry.

When so many resolutions are being made it is a good time for each one to ask the question: "Lord, what wouldst Thou have me to do?"

"*Take my will and make it Thine;*
*It shall be no longer mine;*
*Take my heart, it is Thine own;*
*It shall be Thy royal throne;*

"*Take my love; my Lord, I pour*
*At Thy feet its treasure store.*
*Take myself, and I will be*
*Ever, only, all for Thee.*"

Again the Epiphany season has come to us, with its glorious lesson of the world-wide Kingdom of the Christ, of the day when all the kingdoms of the world shall have become the kingdoms of our Lord and His Christ. What are you doing to bring this to pass?

There should be sympathy and prayer out of full hearts for any deprived of the comforting ministries of God's house. Giving to supply their need is our prepayment of the prayers of help we offer.

Ours is a special opportunity to promote the Gospel and Church in destitute parts at home and abroad. The needy between the seas in our own lands cry for help. In India and Africa pleading hands are lifted beckoning us to help. Multitudes yearn for the sweet, life-giving Gospel. Who will help? Because of the intensely spiritual character, instead of being the smallest it should be the largest opportunity for helpfulness.

As members of the Church we each have a personal responsibility. The various organizations are only different parts of the one Church. Our interest, our prayers, our attention must include the whole, and where these are manifest and sincere the efficiency of each is increased. Why does this Church not succeed? What is the cause of any lack of success? Only and surely in the sad lack of personal interest and faithfulness. Secure the promised presence, the hearty cooperation of each one, and why should it not be so? And soon a new chapter will be written in the Church's history.

Is it not time when renewed energy and increased activity are necessary in the Church? The noble work of the Church, to be of individual benefit, calls for heartiest co-operation and the cheerful spending of self in this good work.

It is the delight of some people in certain quarters to refer to the decay of the pulpit, to the Church's loss of a grip on the young men, to the dotage of the Sunday-school, and the wreck of the Scriptures. It pays; it pays big in dollars and cents in this material age. Besides, it circulates the paper, and gives a degree of notoriety to the people uttering these opinions certain other people ignorantly mistake for authority. Even this since the days of Solomon is not new. But it's so pleasant—advanced, you know—to air the weaknesses, even the shortcomings, of an institution that has survived 2,000 years of calumny rather than expose to a spiritually starved public the Church's marvelous work. But it is as was done in Christ's day.

The various homes for old people in our Church are unerring signs of a practical Christianity. To many they are doors of opportunity to give and to do good. Often our old people are a suffering humanity who utter no piercing cry for bleeding wounds whence blood never flows. Consideration and respect afford a needed balm.

Keep sweet would be a good resolution for the new year. When things are going wrong don't twist them worse. The self-controlled, sweet-tempered man whose presence is a benediction and whose word clears the atmosphere knows of little self-denials, little honesties, passing words of sympathy or cheer, silent victories over favorite temptations, or nameless acts of kindness. Motives higher than merely selfish ends are the threads of gold woven into the pattern of his life. He refuses to lose his temper. This reacts like the rays of the sun on the budding flowers of spring. He gets at the secret of sweetened lives. He knows that in anticipating anxious care for to-morrow he misses enjoying the blessings of to-day. He knows that in passing by unused the resources of to-day he will fail to have the satisfaction to-morrow of the spirit of contentment.

# Publishers' Column

Various causes can be assigned for the lateness of this number, which is unavoidable, but we hope it will be found up to the standard in contents and appreciated just as much.

We have repeatedly warned subscribers that delays in ordering renewals of subscriptions to the LUTHER LEAGUE TOPICS might result in their not getting a supply. The expected has occurred this month, and we now find on hand orders for over 500 copies of the current number that cannot be supplied. Take warning in time and order without delay so you will be sure of your supply.

The orders for badges for the holiday sea-

son exceeded our expectation. Some orders could not be filled promptly, but with one or two exceptions all were supplied before December 25. We now have a large supply on hand and can fill promptly any orders that are received.

We have printed an index to volumes XVI and XVII, January, 1903, to December, 1904, copies of which will be mailed on receipt of a postal card request. These can be used in binding. The twenty-four numbers for the two years make an excellent volume and worth preserving.

Remember that the place to get your books, badges, pamphlets, etc., is direct from headquarters. The only official badge issued by the Luther League of America is sent out by the REVIEW. If you want the correct badges don't send for something that you are told is just as good. In all commercial lines you are warned against substitutions; this warning applies to our badges as well.

Send all orders and remittances to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

## St. Mark's Endowment Fund

In addition to the amounts reported last month for this Fund the committee have received the following subscriptions:

*Acknowledgments:*

| | |
|---|---|
| St. Paul's, Mt. Vernon | $66.12 |
| Laura Young, Vancouver, Wash | 1.00 |
| Rev. A. Beck, Creston, Ohio | 1.75 |
| Swedish, Danville, Ill | 5.19 |
| First, Annville, Pa | 6.11 |
| Rev. E. A. Behrens, Harvard, Ill | 8.00 |
| Rev. W. C. B. Harris, Rows, Ohio | 10.00 |
| Rev. C. S. Everson, Brooklyn | 2.00 |
| St. John's, Syracuse, N. Y | 29.38 |
| Rev. C. Grombach, Marcon, Wis | 10.00 |
| Rev. D. L. Fogleman, Denver, Pa | 15.80 |
| St. Mark's, Washington, D. C | 25.00 |
| Church of Resurrection, Philadelphia | 13.50 |
| Rev. W. E. Harsh, Junction City, Ohio | 5.00 |
| Zion's Church, Weatherly, Pa | 21.17 |
| Epiphany of Camden, N. J | 16.00 |
| St. John's Church, Erie, Pa | 112.50 |
| Rev. E. F. Bartholomew, Rock Island, Ill | 1.00 |
| Rev. C. A. Schroeder, Little Falls | 1.00 |
| St. Paul's, New Bremen, Ohio | 18.50 |
| Rev. W. L. Hunton | 10.00 |
| Faith Lutheran Church, Baltimore | 16.07 |
| Salem Church, Delmont | 9.82 |
| Lutheran Church, Warren, Pa | 40.00 |
| German St. Paul's Church, Rochester | 12.88 |
| Zion's Church, Erie, Pa | 13.27 |
| Salem Lutheran Church, Naugatuck | 9.91 |
| Grace Church, Washington, D. C | 13.90 |
| Zion's Church, Jonestown | 77.00 |
| St. Matthew's Church, Oswego | 11.25 |
| Rev. M. L. Beard, Middletown, Md | 8.62 |
| St. Mark's, Canajoharie | 5.00 |
| Zion's, Cohocton, N. Y | 12.00 |
| St. Paul's, Liverpool, N. Y | 12.00 |
| Rev. Aug. Eberbach, Reading, Ohio | 3.00 |
| St. Stephen's, Lexington, S. C | 2.50 |
| First Church, Lancaster, N. Y | 50.40 |
| Men's Congregational League | 10.00 |
| Rev. J. L. M. White, Westfield, Pa | .50 |
| St. Matthew's Church, Hoboken, N. J | 323.00 |
| Rev. Wm. Baum, Jr., Canajoharie | 1.00 |
| St. John's Church, Kirchbayn | 6.03 |
| Christ Church, Jackson | 3.83 |
| Zion's Church, Washington, D. C | 25.00 |
| Messiah Lutheran Church, Baltimore | 5.00 |
| Mrs. Mary A. Sutor, Scottdale, Pa | 5.00 |
| Epiphany Lutheran Church, Camden | 5.00 |
| St. Luke's Church, Easton, Pa | 7.50 |
| St. Luke's Church, Chicago | 6.42 |
| Fourth Church, Springfield, Ohio | 5.00 |
| Rev. Geo. W. Geirdzler, Selinsgrove, Pa. | 16.12 |
| Mission Society of Bethany Church, Roxborough | 25.00 |
| Luther League of St. Paul's, New York City | 100.00 |
| St. Paul's, Savannah, Ga | 10.76 |
| Church of the Apostle, Philadelphia | 12.81 |
| Zion English Mission, Philadelphia | 4.00 |
| Rev. B. F. Apple, Stroudsburg, Pa | 4.50 |
| Maxatawney Mission, Rev. F. R. Bernd. | 21.14 |
| Calvary Lutheran Church, Chillicothe, Ohio. | 4.00 |
| St. John's, Philadelphia | 15.00 |
| St. Paul's (123d St.), New York City | 74.28 |
| Mary J. Drexel Home, Philadelphia, Pa. | 32.85 |
| Church of the Saviour, Trenton | 12.00 |
| Total to date | $3,062.10 |

## Rest for the Heavy Laden

(*Continued from page* 10.)

life, from highest to lowest, from richest to poorest, seeking rest. The central figure, easily distinguished from all, is the Saviour, bearing His cross; His face benignant and His hand uplifted, as if inviting all to Himself, and offering to all the boon of the yearning soul—rest. To Him the wearied gaze of this motley multitude is turned. And last, but not least, he who held the pencil and the palette and had mixed the paint with his own tears, looked at the Christ, and before this great work of his genius was dry he was with his Lord and at rest. Whether for trouble, weariness, sorrow or guilt, here in Christ is the one source of rest.


## Florida

### Two Weeks' Tour via Pennsylvania Railroad

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore and Washington by special train on January 31.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* in both directions while traveling on the special train, will be sold at the following rates: New York, $50.00; Trenton, $49.00; Philadelphia, Harrisburg, Baltimore and Washington, $48.00; Pittsburgh, $53.00; and at proportionate rates from other points.

Similar tours will be run February 14 and 28.

For tickets, itineraries and other information apply to ticket agents, or to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

# Our Churches and Institutions

**Greater New York**

— At its meeting on Wesdnesday, December 14, the Board of the Emigrant Mission in connection with the General Council, located at present at 12 State street, decided hereafter to celebrate the anniversary of the Emigrant Home. The service will be held in one of the churches of Greater New York on the first Sunday of October of each year. The object of the services is to place the work of the board before the people.

— St. Peter's German Lutheran congregation, Rev. Dr. A. B. Moldenke, pastor, occupies the basement of its new church, which is as yet unfinished. The late Dr. Moldenke bequeathed $2000 to St. Peter's Church.

— The Rev. John H. Sieker, pastor of St. Matthew's Lutheran Church, 354 Broome street, died December 29, after a lingering illness, at the parsonage. Rev. Sieker had been at St. Matthew's for 29 years. Previous to that he was president of the Minneapolis Synod, at St. Paul. He had been a clergyman for 46 years and at the time of his death was 65 years old.

— The New York Lutheran Ministers' Association held its December meeting on the 12th in the Y. M. C. A. Hall, Second avenue and Ninth street. There was a further discussion by the members of the subject, "The Religious Education and Training of the Baptized Children of the Church." The pastors, Dr. C. Armand Miller, Dr. G. U. Wenner, Dr. G. C. F. Haas, Dr. J. J. Young, F. H. Knubel, G. H. Tappert, Ras. Andersen, Dr. G. F. Krotel, M. Stolpe and J. Tanner were appointed a committee to bring the plan for co-operation with the Public School in religious education which had been adopted at the November meeting, to the attention of the Lutheran pastors and congregations in New York and to secure their co-operation. The question, "Is There Need of a (Lutheran) Seaman's Mission in New York?" will be discussed at the meeting on January 9. Dr. G. C. Berkemeier of Mt. Vernon, N. Y., will read the paper and the Rev. Ras. Andersen of Brooklyn will open the discussion. This association, organized in January, 1904, held during the year ten meetings that have been productive not only of a better acquaintance among the pastors, but also of a better understanding of several of the problems that the Church is endeavoring to work out. Almost 60 members were enrolled. Any Lutheran minister residing in New York City or in the vicinity will be enrolled upon the payment of the annual dues of 25 cents. It is the hope of those interested in this movement that a much larger enrollment may be secured in the next year.—Fred'k C. Krapf, Secretary.

**Philadelphia**

— Rev. R. B. Peery was installed pastor of Immanuel Mission, Sunday, November 27. The charge to the pastor was delivered by Rev. C. S. Albert, D. D., and that to the people by Rev. S. D. Daugherty, Missionary Superintendent for the Philadelphia Conference. During the three months that Dr. Peery has had charge of the mission 25 new members have been received, which just doubles the membership. The congregation is now negotiating for a valuable lot at Fifty-second street and Cedar avenue, which will cost about $9500. This slight change in location will benefit the mission in many ways.

— A new Lutheran church was organized December 18 at Twenty-fourth and Hagert streets, in the northern section of the city. Its location will be at Twenty-third and Cumberland streets as soon as arrangements can be consummated. The superintendent, Rev. S. D. Daugherty, has charge of the work.

— After considerable litigation the will of the late Emeline Unruh of Germantown, who died at the age of 84 years, has been admitted to probate. The Orphans' Home, at Germantown, will receive the bulk of the estate, amounting probably to $25,000.

— A Church Extension Society is about to be organized under the auspices of the Philadelphia English Conference, exclusively for the furtherance of English mission work in the city of Philadelphia.

— The Church of the Advocate, East Germantown, is negotiating for a lot on Chelten avenue.

— The new church edifice of Zion Lutheran Church at Olney, a suburb, was consecrated on Sunday, December 11. The consecration service was conducted at morning worship by the pastor, Rev. Fred. W. Friday. Among the speakers at the service in the week were William C. Stoever, Esq., and E. Augustus Miller, Esq. The mission was organized October 11, 1903, with 17 charter members. The new building is in the Gothic style of architecture, with a seating capacity of 200.

**Chicago**

— The corner stone of the new Swedish Lutheran Bethel Church was laid on the first Sunday in Advent by Rev. F. A. Linder, president of the Illinois Conference, assisted by Dr. A. P. Fors, the pastor of the congregation. Hon. Charles S. Deneen, the newly elected Governor of Illinois, made an address, and put $50 on the collection plate. The church is to cost $20,000, but only the chapel will be erected now. The Governor in his address showed how all the benevolent works of the city could be traced to the activity of the Church.

— A new Lutheran Church is to be organized at Austin, the extreme western suburb of the city.

**Baltimore**

—Rev. Wm. S. Freas, D. D., has been elected to succeed Rev. Dr. Manhart as instructor in the Deaconess Motherhouse in Baltimore.

— At the Church of the Incarnation Sunday, December 18, the first pastor of that new organization, Dr. Albert A. Studebaker, was installed. Drs. W. H. Dunbar, W. S. Freas and L. M. Zimmerman participated in the services.

**Pittsburg**

— The Church of the Redeemer, Rev. R. W. Woods, pastor, on January 9 will burn its $2500 mortgage.

— Rev. S. T. Nicholas, city missionary of the Pittsburg Synod, has received a call to St. Peter's Lutheran Church, Middletown, Pa., which it is reported he will accept.

**Minneapolis**

— On November 27 Grace English Church, under the pastoral care of Rev. Dr. Telleen, consecrated its new building at "Seven Corners." Addresses were made by Revs. Dr. Petri, Dr. Lenker, O. A. Nelson, Hon. C. A. Smith, Dr. Trabert, and the historical sketch was read by the pastor. The total value of lot and building is $10,000. The style of the building is Roman or Colonial, four columns in front. It will seat about 450 people.

— A new church is to be built by the St. Paul's congregation. The work has already been begun. The dimensions of the church are: Length, 75 feet; breadth, 55 feet. The estimated cost is $20,000.

**Rochester**

— Zion's German Lutheran Church, Rev. E. Heyd, pastor, will next year celebrate its seventy-fifth anniversary. Before that time a debt of $3500 is to be paid off.

**Syracuse**

— The installation of the Rev. Richard Schmidt as pastor of St. Peter's Lutheran Church occurred on Monday evening, November 28. The Rev. G. U. Wenner, D. D., president of the New York and New Jersey Synod, had charge of the services.

— After having expended $4000 in rebuilding the tower and redecorating the building and remodeling the parsonage, St. John's Lutheran Church, the Rev. William C. Drach, pastor, held reconsecration services Sunday to Tuesday, December 11 to 13. Among those who preached sermons were the Rev. Prof. Spaeth, D.D., of the Theological Seminary in Philadelphia, and the Rev. H. D. Kraeling, director of Wagner College, Rochester, N. Y.

**Utica**

— Rev. H. Haas, the new pastor of St. Matthew's German Lutheran Church, was installed November 27 by Rev. H. Dattan, D.D., president of the German Conference of the New York and New Jersey Synod.

**Newark**

— Rev. M. E. Bollinger has accepted a call to become pastor of a Lutheran Church in this city and began work here December 18.

**Erie**

— The newly organized St. Matthew's congregation of this city, thus far a mission of St. John's, Rev. G. A. and C. T. Benze, pastors, has extended a call to the Rev. Julius J. Neudoerffer of Port Elgin, Can., in conjunction with the Lutheran congregation at Girard, Erie County. It is exepcted that Rev. Neudoerffer will accept.

— St. Stephen's congregation, until now a mission of St. John's, which was founded 11 years ago by the Rev. G. A. Benze, and served for the last seven years by the Rev. C. Theodore Benze, has resolved to become self sustaining. It now numbers 175 communicants and a Sunday school of 150 pupils, and possesses a fine church property and parsonage, valued at $10,000.

— The Extension Society of "Erie and Vicinity" will soon be organized.

— Grace English Church will now have a pastor.

**Los Angeles**

— A new church, known as St. Mark's Lutheran Church, has been organized in this city.

## MISCELLANEOUS

— George B. Cromer, LL.D., ex-president of Newberry College, was recently elected Mayor of Newberry, S. C., where he is engaged in the practice of his profession, the law.

— Mr. John W. Davy of Minden, N. Y., has given to Hartwick Seminary a valuable farm of 220 acres, worth at least from $10,000 to $12,000, and the deed is in the hands of the officials of the seminary. Mr. Davy is to have an annuity, but the gift is absolute.

— Two of our Lutheran Orphans' Homes have again fallen heir to small bequests, which cannot come too frequently. Topton receives from the estate of Weimer G. Sands of Reading $1500, and Germantown $500.

— A gentleman connected with the General Synod has offered the Board of Foreign Missions $1000 toward the extinction of a rapidly accumulating debt, now close to $20,000.

— The new congregation at Battle Creek, Mich., dedicated a chapel costing $3500 on December 4. Rev. E. G. Howard is the pastor.

— The thirty-fifth anniversary of the pastorate of Rev. S. W. Owen, D.D. of St. John's Church, Hagerstown, Md., was celebrated recently. The congregation presented Dr. Owen with a purse of $435 in gold.

— The new church building of Grace Church, Perth Amboy, N. J., Rev. E. J. Keuling, pastor, was consecrated on Sunday, December 4. The consecration service was conducted by Rev. William F. Bacher, president of the Synod of New York and New England. Services were continued during the week until Wednesday evening, when one of the subjects considered was, "The Duty of the Young People to Their Church," upon which the address was made by I. Searles Runyon of New York. The new building is capacious and churchly, and is well located on a corner opposite the new public library and the Post Office building now under construction.

— At the recent State convention of the Pennsylvania Sunday School Association in Pittsburgh, the chairman of the Committee on Resolutions, which formulated every action of that body, was our literature secretary, Rev. Charles L. Fry of Philadelphia. This accounts for the summary dealing with the Chicago University's publications.

The island of Anticosti, in the mouth of the mighty St. Lawrence River, has passed into the hands of the Salvation Army, which will establish on it a great agricultural and industrial colony for ex-tramps, ex-convicts and other men rescued from physical and spiritual ruin by the Salvation Army. General T. Booth acquired the island from Menier, the great French chocolate manufacturer, who owned it, and failed in his attempt at making a sportsman's paradise of it, which is not to be regretted. To turn productive land into game preserves for a few instead of making it useful for many may have been all right in the Middle Ages, but is all wrong in the twentieth century. There is room for 10,000 farms of 100 acres each on the islands, besides great timber forests. The island has changed its name to Salvation Island.—*The Lutheran.*

**For Special Terms on "Way of Salvation"** for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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### General Secretary's Fund

If you have not yet subscribed to this Fund and wish to enroll your name you can do so by sending the amount or a card telling how much you or your League wish to subscribe, to F. A. Hartranft, Esq., Stephen Girard Building, Twelfth and Filbert streets, Philadelphia, chairman of the Finance Committee, or to the treasurer, John F. Dinkly, 14 Avenue B, Vick Park, Rochester, N. Y. The Fund needs prompt responses so that the treasurer can pay the General Secretary's salary without interruption. Won't you send at once?

### NEW YORK

#### New York City District

—The annual meeting of the Luther League of New York City will occur on January 20, at Holy Trinity Church, Central Park West and Sixty-fifth street, Rev. C. Armand Miller, D.D., pastor. The annual dinner of the League will be held at the Hotel Vendome, Monday evening, January 30. The speakers will be Rev. J. B. Remensnyder, D.D., LL.D. of St. James' Church; Rev. Frederick H. Bosch of St. Paul's Church; Lieutenant-Governor M. Linn Bruce, and Congressman-elect William S. Bennet.

—At the annual meeting of the Luther League of the Church of the Atonement, Rev. F. H. Knubel, pastor, the following were elected officers for the coming year: Pres., William Messinger; vice-pres., George MacKenzie; treas., Lester Peper; rec. sec., Miss M. Hemerich; fin. sec., Miss C. Schubert; cor. sec., Thomas Wohlsen; librarian, Walter Kraeger. The new officers of the Junior League are: Pres., Fred. Menke; vice-pres., Miss Alma Borger; treas.,

William Lang; rec. sec., Miss A. Burkley; fin. sec., Miss K. Wilson; cor. sec., Miss A. Ficken; librarian, Harry Torborg.

**Buffalo District**

— The December meeting of the Luther League of Holy Trinity Church, Rev. F. A. Kähler, D. D., pastor, was held on the evening of the 5th, with a large attandance. The reports of committees showed that the League is continuing in its good work. Eight new members were accepted. A social is being arranged for the near future. Delegates to the City League were elected as follows: Misses Eliza Pfeffer, Emma Reiser, Jennie Sticht, Florence Wendel and Bertha Weber, Messrs. C. O. Schafer, Alfred O. Bald, Arthur Rickard, H. F. Masmann and F. G. Noxsel. The League holds devotional meetings before the church services on Sunday evenings and the Luther League Topics are used. Literary meetings are held once a month at which, during this winter, "Missionary Heroes and Their Work" will be studied. The first meeting was held November 18, at the home of Mr. and Mrs. H. Schmeidendorf, in Doat street. Miss Lena Weber, once a resident of Buffalo, now a missionary to China, gave a very interesting talk. The December meeting will be held at the "Old Folks Home" on the 16th. Papers will be read on "Chinese" Gordon by Joseph Albrecht and on William Taylor by Mr. Arthur Rickard.

## NEW JERSEY

— The Executive Committee of the Luther League of New Jersey has decided to accept the invitation of the League of Holy Trinity Church, Jersey City, the Rev. E. E. Neudewitz, pastor, to hold the convention of 1905 with them. The convention will be held on election day, Tuesday, November 6. There will be a morning session at 10 o'clock a.m., and an afternoon and evening session. A directory of the societies in connection with the League of New Jersey and of the officers and committees will be published. President McDaniel is endeavoring to arrange for a number of rally meetings during the coming year in various parts of the State.

— An oratorio cantata, "The Eternal City," under the auspices of the Luther League of Holy Trinity Church, Elizabeth, was successfully rendered on Wednesday, December 14, 1904, in the Parish Hall of the First German Presbyterian Church. Mr. Louis Thomas, organist of the church, was director.

— A rally of Luther Leaguers in New Jersey will be held Thursday evening, January 26, 1905, at 8, at the Church of the Redeemer, 33 Warner avenue, Jersey City, the Rev. John E. Hindel, pastor. Timely and practical topics will be discussed.

— The Luther League of Holy Trinity Church, Jersey City, Rev. Eugene E. Neudewitz, pastor, has given an order for a window for their church to cost $250. The subject is "Luther at Worms." The church has received a memorial window, which is to be unveiled this month.

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## PENNSYLVANIA

**B. M. and C. District**

— St. John's Luther League, Phœnixville, held its yearly election of officers on Thursday evening, December 1, and the following were elected: Pres., John Lleweyllan; vice-pres., Charles F. Ash; sec., Miss Lily Zeigler; cor. sec., Miss Annie Bader; treas., Theodore Weiland; organist, Miss Ione Weeks. The League has contributed $35 to the sinking fund of the church. A quarterly social for the promotion of good fellowship among the members is one of the activities of the League. The Mite Society recently gave the cantata "National Flower," netting $186.

**Upper Lehigh Valley District**

— The Luther League of St. Paul's Church, White Haven, Rev. H. H. Bruning, D.D., pastor, has undertaken the task of paying for one room ($115) in the proposed Luther League Hall at Muhlenberg College, Allentown, Pa.

**Northeastern District**

— At the annual business meeting of the Luther League of St. John's Church, Wilkes-Barre, Rev. J. F. Beates, pastor, Arthur Kleemann was re-elected president. The other officers are: Vice-pres., Harry Otto; sec., Mrs. C. B. Frey; treas., Harry Behrens. The League is in a flourishing condition. It has gained 15 per cent. in membership and now has about 50 members. A Junior Luther League also exists in the church.

**Clinton, Centre and Union District**

— On November 23, at a well attended meeting of the young people of the Lutheran Church at Salona, Rev. B. B. Uhl, pastor, it was decided unanimously to change the local Christian Endeavor Society into a Luther League. A permanent and enthusiastic organization was effected. The desire of these young people is to know and serve their Church.

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— The Luther League of our Church at Northumberland, Rev. C. R. Botsford, pastor, recently elected the following officers for the ensuing year: Pres., Mrs. Mable Ruch; vice-pres., T. J. Mertz; sec., Annie Leitzel; cor. sec., Florence Scholvin; treas., Frank Dowling.

**Greensburg Central**

— The Luther League at Penn recently elected the following officers: Pres., Harry Backus; vice-pres., Elmer Herholz; sec., Anna Robinson; assist. sec., Jennie Larson; treas., Frank Crowell; librarian, Anna M. Landis; organist, Sadie Larson; assist. organist, Abigail Hebrank.

— The Junior League at Penn is conducting a series of good lectures during the winter months. The first was delivered by Rev. D. L. Young of Greensburg, on December 8, on the subject, "Scenes from the Holy Land." The second will be given on January 20 by Rev. W. J. Miller of Greensburg and will be entitled "True Greatness."

**Pittsburg District**

— The Luther League of the First Church, Duquesne, Rev. W. Ira Guss, pastor, has gathered, since last May, about $1050, to reduce the debt on the recently erected pastor's residence. The collection was made by the "Calendar" method. The success of the League's effort and the practical consummation of its work was celebrated on Thanksgiving Day by a social given the congregation, at which a musical programme and refreshments were provided.

— The second anniversay of the Luther League of the St. Peter's Lutheran Church of Evans City, Rev. C. J. Streich, pastor, was appropriately observed on Sunday evening, December 4. Excellent papers were read by several members of the League. At the business meeting held on December 5, the following officers were elected: Dr. A. W. Heyl, pres.; Mr. George Bishop, vice-pres.; Mrs. A. W. Heyl, sec.; Miss Florence Pfeifer, asst. sec.; Mr. William Ripper, treas. A few weeks ago the League placed two fine street lights in front of the church building. Arrangements are being made to conduct a series of lectures after the holidays. The society joined the Pittsburg District League at its convention in November.

— On December 6 the Luther Leaguers of the Beaver Valley held an enthusiastic rally in the Church of the Redeemer, Monaca, the Rev. R. G. Rosenbaum, pastor. The services were conducted by the Revs. Crikhlow, Fischer and Bowers. Addresses were made by the Rev. J. M. Guss, president of the Pittsburg District League, on "The Luther Leaguer and the Luther League"; by the Rev. C. K. Fegley, Allegheny, upon "The Luther Leaguer in the Congregation," and by Mr. Frank Richter, Beaver Falls on "The Luther Leaguer and Missions." Special choral music was furnished by a Luther League chorus of about 30 voices, and by the quartette of Grace Church, Rochester. The attendance was about 300, representative of about eight congregations.

— The Luther League of Emanuel's Church, Allegheny, the Rev. C. K. Fegley, pastor, distributed nickel talents in July, and had a "talent return" meeting in December. Fourteen talents were distributed, and the increase amounted to over $15. This will be used for a Girl's Scholarship in the Rajammerday Mission schools.

## CONNECTICUT

— The Luther League of Trinity Lutheran Church, New Haven, Rev. J. A. Timme, pastor,


# Luther League Supplies

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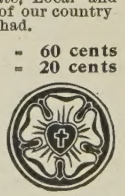

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LUTHER LEAGUE REVIEW,
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held its annual meeting on Monday, December 12. The Finance Committee reported: Receipts, $108.03; disbursements, $84.11; balance, $159.87. The following officers were elected: Pres., Alex. Timme; vice-pres., Edward Bernhardt; rec. sec., Miss Freda Gensbauer; fin. sec., Miss Carrie Doebele; stat. sec., Gussie Gensbauer; treas., Miss Anna Wilhelm; librarian, William Dohlquist. An informal programme and refreshments concluded the meeting.

## DISTRICT OF COLUMBIA

— The annual meeting of the Luther League of St. Mark's Lutheran Church, Washington, Rev. J. Luther Frantz, pastor, was held Wednesday evening, December 14. The following officers were elected: Pres., Harry R. Fellinger; vice-pres., Miss H. Violet Murray; sec., Miss Irene Gummel; treas., John M. Trede; organist, Miss Daisy Fridley; asst. organist, Miss Barbara Teagle. The yearly reports of the officers showed the League to be in a flourishing condition and much enthusiasm is shown in all branches of work.

## OHIO

— St. John's Luther League, East Liverpool, is steadily increasing in membership and in activity. The League recently purchased the entire Reading Course as a foundation for a Sunday school library. A liberal giver, some time ago, offered St. John's congregation one-half the price of a pipe organ provided they would furnish the remaining half. The Luther League has taken up the offer, and is now engaged in raising the required amount, which is being done by bi-monthly contributions at the social meetings. The sick of the congregation are well looked after by the League. The present officers are: Pres., Mr. William Riedel; vice-pres., Miss Mazie Speyerer; sec., Miss Portia Markel; treas., Miss Cecelia Auberger.

## ILLINOIS

### Chicago District

— The Luther League of Chicago held what proved to be an unusually large and representative convention in the Emmanuel Swedish Church, Rev. C. A. Evald, D.D., pastor, Monday evening, November 5. In addition to reports concerning the Buffalo National League meeting, addresses were delivered by Mr. Larkin C. Smith and Rev. L. Harrisville.

### Tri-City District

— The Tri-City Luther League, composed of the Leagues of St. Paul's Lutheran Church of Davenport, Iowa, Grace Lutheran Church of Rock Island and the Swedish Lutheran of Moline, recently held a two days' convention at the Swedish Lutheran Church in Moline. The following officers were elected: Pres., John H. Hauberg; first vice-pres., Rev. C. E. Hoffsten, Rock Island; second vice-pres., Rev. W. H. Blancke, Davenport; third vice-pres., M. N. Johnson, Moline; sec., Miss Emma Hedin, Davenport; cor. sec., Oscar Bohman, Moline; treas., Carl Kronholm, Moline. A contribution to the General Secretary's salary fund was authorized. Miss Clara Eckman of Davenport reported the meeting of the National Luther League at Buffalo, N, Y. Mr. Hauberg gave a very interesting report of the tenth annual convention of the Luther League of Illinois at Geneva, September 1. After these and minor reports a banquet was served by the local society. Responses were made to the following toasts, President Hauberg acting as toastmaster: "Our Young People," Rev. L. A. Johnston; "The Tri-Cities," Rev. C. E. Hoffsten; "The Iowa Luther League," Rev. W. H. Blancke. The Sunday afternoon programme was conducted under the auspices of the League of St. Paul's Church of Davenport. Addresses were delivered by Prof. Paul A. Blomgren of Augustana, and Rev. W. H. Blancke of Davenport. The next quarterly meeting of the League will be held in Davenport.

### Fox River Valley District

— The Fox River Valley Luther League, North, held its last quarterly meeting this year in Elgin, November 10, the four hundred and twenty-first anniversary of the birth of Dr. Martin Luther. The Luther League of the Holy Trinity Church entertained the visitors and planned the meeting, which was held in the Universalist Church, as Holy Trinity Church has no house of worship of its own. The Speaker, Rev. H. D. Crile of Chicago, was introduced by Rev. C. Christenson, president of the State League. The speaker held the audience spellbound for nearly an hour with his word pictures from the life of Luther and his times. After the service a social gathering was held in the anteroom where refreshments were served.

— The Y. P. S. C. E. of St. Mark's Church, Washington, Rev. D. F. Thomas, pastor, has donated $75 to a Lutheran mission at Peoria and contributed $50 toward the fund to purchase a lot, beside making a contribution to the treasury of the church.

## MINNESOTA

### Twin City District

— Rev. Gustav Stearns of Milwaukee addressed the fall meeting of the Twin City Luther Leagues.

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## New Cars Are Received

### "Composite-Observation" Coaches, Models of Convenience, Placed in Commission by the St. Paul Road.

A new style observation car which leaves little to be desired in the way of luxury has been sent out by Barney & Smith, Dayton, Ohio.

It is called the "composite-observation" car. Not a convenience is lacking that will contribute to the comfort of the traveler. But, in addition, the smoking part of the car is unique.

The composite idea comes in from the fact that the car is a smoking and observation car in one, but so arranged that not even a whiff of tobacco smoke can reach any in the car but those who are actually engaged in the indulgence. An unusually elaborate buffet is a striking feature.

The new cars, two of which—the "Wanamingo" and the "Winnebago"—have been placed in commission on the Milwaukee & St. Paul's Overland Limited train, are splendid pieces of workmanship. Their interior is finished in highly polished mahogany.

They are lighted with both gas and electricity and have electric fans to regulate the temperature in hot weather. In addition they have every luxury and convenience known to twentieth century railroad travel.—*Chicago Journal, November* 19, 1904.

MÖLLER, BUILDER OF CHURCH, SUNDAY SCHOOL, CONCERT AND PARLOR PIPE ORGANS.
HAGERSTOWN, MD.

# The January Juniors of the Luther League

By Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

## Thoughts

The human soul is a pearl of great price: for it the Lord came seeking.

In Pennsylvania the Luther Rose has been imprinted on a keystone.

Each Day is a Symbol of a Year.

Are *all* the Young People, boys and girls, gathered in? If not, is the Lookout Committee at work?

Epiphany has been translated into missionary work. More missionaries means more money and sacrifices, but also more success.

Have you any mottoes on your walls, or pictures? Or are they bare and empty?

## Hints

Clear springs make noble rivers.

'Tis wise to plan and resolve what to do,
But better by far that we carry it through.

What are you doing with the pretty things that you received at Christmastide?

Every meeting of the League ought to be a rally.

Among the bright faces in the picture of the Pittsburg, Pa., convention may be noted a number of active writers and workers in the Junor Department. Some of the workers were white-haired men and women, who, in spite of the slipping away of their youth, have not lost their zeal for the young.

## Junior Mottoes for League Rooms

He who has exchanged the world for Christ has lost nothing.

Why borrow trouble?

A lie is always like a flaw in the metal.

Man may deny and defy, but cannot disprove, the Facts of the Word of God.

You cannot make others honest by being tricky yourself.

"How poor are they that have not patience."

Care of self is good, but seeking the welfare of all is better.

Do not make sinful gain and then offer a fraction of the spoils to the Church.

Are you sure that your view of the world is the correct one?

If you can help yourself, why should you make others help you?

Acts of courtesy, consideration and intentional good are planted seeds that will bring a good harvest some day, no one can tell where, nor how richly.

## Notes to Correspondents in Junior Work

Tidy.—I think that you are wise in trying to have your room in neat and clean condition. If your church can afford it, there should be a room adapted to the wants of the Juniors, and this should be furnished with low chairs and tables. The children may be requested to bring pictures for the walls, books for the library, flowers, supplies of any kind, and gifts for some good cause. Make it a "Junior's Room" in every sense of the word. Have picture frames with removable backs, so that the pictures can be changed often very readily. Use all the Bible pictures that you can. Let the outlines be large and strong and colors bright, rather than small and dim sketches, not seen across the room.

Bible Reader.—The League Topics are most excellent for your purpose. You will find the Daily Bible Readings given on the last pages of the previous quarterlies. They can be used also in family worship. Mr. Charles W. Fuhr, of 1911 Forbes street, Pittsburgh, Pa., has also issued a very neat little book with just a golden verse for each day of the working year.

Unity.—In each community there are those who could attend if helped a bit. System in grouping the little workers into bands or squads of fives or tens, each under a leader, will help to keep the workers together. The leaders should be the most interested Juniors. Prizes for faithful attendance should be given.


## Washington

### Low-Rate Tour via Pennsylvania Railroad

January 19 is the date on which will be run the next Personally-Conducted Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $14.50 or $12 from New York, $13.00 or $10.50 from Trenton, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupon.

Similar tours will be run on February 2 and 21, March 9 and 23, April 6 and 24, and May 18.

For itineraries and full information apply to Ticket Agents; C. Studds, Eastern Passenger Agent, 263 Fifth avenue, New York; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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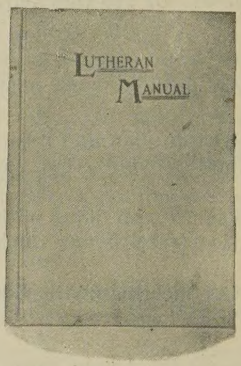


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